APPOINTMENT OF A MEMBER TO THE JOINT COMMITTEE ON THE TRAVANCORE DISTRICT MUNICIPALITIES BILL.

MR. PUTHUPALLY S. KRISHNA PILLAI: I beg to move that Mr. P. N. Nilakanta Pillai be nominated as a member of the Joint Committee on the Travancore District Municipalities Bill in the place of Mr. P. S. Muhammed.

The motion was put and carried.

THE TRAVANCORE MEDICAL REGISTRATION BILL.

MR. PUTHUPALLY S. KRISHNA PILLAI: I rise to present the report of the Select Committee on the Travancore Medical Registration Bill. I wish to make a few observations before I proceed to make the motion relating to the Bill as revised by the Select Committee. When this Bill was referred to a Select Committee a few years back, it appeared to have been the opinion of some members of this Assembly that the scope of the Bill must be enlarged for the purpose of bringing within its ambit Homeopathic practioners and Ayurvedic physicians practising in the State. Much was said in support of that proposition. But the member in charge of the Bill vehemently opposed it and finally said that such matters will have to be considered separately. On this understanding the opinion of the House was ascertained. The scope of the Bill, as I said, was adopted and the Bill was referred to a Select Committee. The Select Committee have therefore confined themselves to the question as to what extend and in what manner allopathic practioners should be brought under control. I make this observation because I find that even at the present moment there appears to prevail some feeling that Homeopathic doctors and Ayurvedic physicians should also be brought under control. Several amendments have been tabled to that effect. When those amendments are taken up for consideration I will have to raise my objections to them. With these observations, Sir, I move that the Bill as revised by the Select Committee be taken up for consideration.

MR. C. V. CHANDRASEKHARAN: I second it.

MR. J. E. A. PEREIRA (*Commerce and Industry South*): Sir, we on this side of the House cannot hear anything that is said. I therefore suggest that the member in possession of the House may come to the centre of the Hall and speak.

PRESIDENT: The honourable member will recollect that one or two alternative methods of seating arrangements were devised. I suppose by the other system of sitting longitudinally we could hear better.

MR. J. E. A. PEREIRA: I would be more convenient if the member addressing the House comes to the centre.

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PRESIDENT: There has been considerable amount of difficulty experienced elsewhere by following that proccdure. Probably the honourable member is not aware of it. But arrangements will be made for tomorrow's meeting that the benches are longitudinally arranged as it was at one time. In the meantime, I will not stand in the way of any member coming to the centre so that he may be better heard by other honourable members.

PRESIDENT: The motion before the House—I hope I am heard—is that the Travancore Medical Registration Bill, as it is passed through the Select Committee be taken up for consideration.

The motion was passed.

Clause 1.

The question that Clause 1 do form part of Bill was put and carried.

The Clause was added to the Bill.

Clause 2.

The question that Clause 2 do form part of the Bill was put and carried.

The Clause was added to the Bill.

Clause 3.

MR. P. NARAYANA PILLAI: I beg to move the following amendment:—

"In Clause 3, sub-clause (5), between the words "practising the" and the words "allopathic system" insert the words "ayurvedic, homeopathic or" and at the end add the words "or any other system of medicine or surgery or obstetrics or any of their branches to which it may be extended by notification published by Our Government in that behalf in Our Government Gazette."

MR. PUTHUPALLY S. KRISHNA PILLAI: I rise to a point of order. This and amendments 2 to 9.—

PRESIDENT: The honourable member may confine his remarks to this amendment.

MR. PUTHUPALLY S. KRISHNA PILLAI: This amendment is out of order. It proposes to bring about a change in clause 3 of the Bill so that the scope of the Bill as accepted by this House on an earlier occasion and acted upon by the Select Committee afterwards may be enlarged. The Bill, as it now stands, proposes to deal only with practitioners following the allopothic system of treatment. The honourable member Mr. Narayana Pillai wants to enlarge the scope of the Bill by bringing in Homeopathic doctors and Ayurvedic physicians. This is contrary to the standing orders on the subject, the previous rulings of the Chair and also the practice obtaining in the House of Commons.

PRESIDENT: The honourable member may perhaps usefully refer to the situation elsewhere in India where it has been found possible to bring within the scope of the Medical Regist-ation Bill any other system of treatment.

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MR. PUTHUPALLY S. KRISHNA PILLAI: I have come across two cases, one in Indore State and the other in the Baroda State. There all these systems have been dealt with together. Elsewhere different systems are dealt with separately. In Indore and Baroda it was not difficult because the original Bill itself dealt with these matters and conditions there are different from the condition here, but as I have already Stated the scope of the Bill as it was presented and adopted here has been different. It was pointed out then by several members that the scope of the Bill must be enlarged, but the member in charge refused to do it. Finally the Bill that was adopted by this House was referred to a Select Committee and the Law Member made the statement that other matters which the members discussed should be dealt with separately. He was against the inclusion of these matters in this Bill and therefore the Select Committee have not gone into this question because it was beyond their powers.

The rulings Nos. 90 and 91 are quite clear on this point and the practice obtained in the House of Commons is also referred to in those rulings. When the Ezhava Bill was under debate one honourable member wanted to extend the scope of the Bill—i. e. after the Select Committee Report was received—so that the members of all the communities following the Marumakkathayam Law should be brought within its ambit. But that motion was ruled out of order. Similarly when the Agriculturists Relief Act was considered in this House motions to extend the scope of the bill were ruled out of order. At page 404 of "May's Parliamentary Practice" it is said that amendments are out of order if they are "beyond the scope of the bill."

As the Select Committee has considered the Bill after its scope was determined by the House an amendment for the purpose of including the Homeopathic and Ayurvedic Physicians in this bill is completely out of order. Therefore I oppose the motion.

MR. P. NARAYANA PILLAI: Sir, the object of this bill is to protect the public from incurring risks at the hands of incompetent Medical Practitioners. Therefore all sorts of Medical Practitioners should be included within its scope.

PRESIDENT: The honourable member will kindly address himself to the question arising out of the point of order.

MR. P. NARAYANA PILLAI: Sir, my amendment is intended to include all the Medical Practitioners. In any case I invite the ruling of the Chair in this matter.

PRESIDENT: Order, Order. My ruling has been invited on this point of order. The decision seems to be fairly clear. The bill, as it was discussed and debated upon and committed to the Select Committee purported to deal with the allopathic system of medicine. The Select Committee's labours therefore have been devoted to the consideration of the bill as it emerged from this House. It is a well-known and well-understood practice that the scope of a bill as it has gone into the Select

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Committee cannot be enlarged at this stage of further consideration. And I also find as has been pointed out by the learned Legal Remembrancer that the point has been conclusively decided under authority under rulings 90 and 91 of this Honourable House. Quite apart from this it may be pointed out to the honourable members that they will realize that the question of regulating the Homeopathic system of medicine or the Unani system of medicine is very different. The questions as to the maintenance and upholding of standards and as to the degrees or tests of the various practitioners and as to the ruling out of those practitioners who did not go through scientific institutions and qualified in those institutions are involved in this. And until a comprehensive enquiry into the methods of those systems in the matter of laying down and enforcing standards of education and of practice in the refining of drugs and the production of appliances is conducted, it will not be possible effectively to bring into existence the regulation pertaining to these practitioners in the manner in which the regulation is framed regarding the allopathic practitioners who are working under a system which is fairly well regularised and systematised and co-ordinated. I therefore hold that it is inexpedient as a matter of ordinary legislation to deal with that now and I find that the honourable member is out of order in moving this amendment.

MR. S. NARAYANA PILLAI: Sir, under standing Order 27, I beg to move that the business of the House be postponed and that the Assembly pass to the business next in order in the statement of business. My object in moving this motion.....

MR. PUTHUPALLY S. KRISHNA PILLAI: Sir, on a point of order. I moved that the bill as revised by the Select Committee be taken into consideration. It was then opened to the honourable member to move for a recommital of the bill once more to the Select Committee. My motion was adopted by the House and the motion for a recommittal now is out of order. It would have been open to the honourable member at that time to move that the bill as advised by the Select Committee should not be proceeded by this House either in respect of a particular clause, or in respect of the entire provisions contained in the bill. The honourable member is, I am afraid, a few minutes too late.

MR. S. NARAYANA PILLAI: Sir, under Standing Order 27 I am entitled to make this motion with the consent of the President at any time. I beg to move for an adjournment of the business of this House if possible to consider this bill afresh. At the time the motion was made by the honourable Legal Remembrancer some of the members or rather most of us thought that some suitable amendments were possible. The amendments were ruled out of order. As it now appears that these amendments cannot be adopted I bring forward this motion to consider the question again.

PRESIDENT: In other words the honourable member means that this meeting is adjourned and it would be much better to have a comprehensive bill.

MR. T. C. KESAVA PILLAI: (*Kalkulam* cum *Vilavankod*) Sir, I second the motion.

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[Mr. T. C. Kesava pillai.]

In seconding the motion for the adjournment of the House I have to submit the following for the kind consideration of this House. in Travancore there are many systems of treatment. The English system of treatment was introduced only 60 or 70 years back. It took its root in the place and now it has extended to the poor man's cottage. Our Government gave maximum encouragement to this system of medicinal treatment and now we have got all sorts of experts in this branch of medicine. Unfortunately though big amount is expended yearly, adequate benefit is not now derived by the ordinary labourer or the poor people. These people are now in the grip of Ayurvedic physicians and Sydha Vaidyans who prepare mercury poisons and other opium tinctures and administer them freely to these people. So there is nobody to take the death rate also. As I once observed, the whole matter is now with the one Doctor *i. e.* God. If at all we intend to introduce any legislation it should be perfect and comprehensive, because a major portion of the allopathic doctors are harmless individuals. They really do good to the country. But at times they are hard-hearted and the poor man could not approch them. But the starving Ayurvedic and Sydha Vaidyans would treat anybody for any kind of disease for a pittance. But most of the *Bhasmans* and medicines are poisonous. Suppose we introduce this legislation now, the so-called allopathic doctors will surely be recognised and the compounders and other like people who profess to know everything in medicine will not be recognised and they will be forced to change their garb and become Ayurvedic and Sydha Vaidyans to continue their practice without any trouble.

PRESIDENT: Don't they do so now?

MR. T. C. KESAVA PILLAI: They do it. So, Sir it is highly necessary to include the Ayurvedic and other systems of treatment also within the scope of this bill.

There is a natural reluctance on the part of the allopathic doctors to admit the fact that the Ayurvedic system of treatment is more efficient than theirs in the treatment of certain ailments such a rheumatism and malaria. There was a betting of thousand rupees to the effect that the sum will be given if any suitable remedy in allopathy is found for treating malaria. I know as a matter of fact eminent doctors in allopathy have recognised the efficacy of Ayurvedic treatment on certain diseases. The late Dr. Henry of Nagercoil was one who recommended Ayurvedic treatment to his patients in certain conditions. It is true Sir, that there are certain diseases which could be cured by Sodium salicitas. There are other diseases which could be treated by *thikthakam* and other *Kazhayams*. What I submit is that this bill should cover all these kinds of treatment, so that it would be a check to the vagaries of these Ayurvedic, Unani and other Vaidiyans. These Vaidyans can be given licenses as we issue licenses to the Vernacular

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School Teachers. Big doctors should be given big licenses and small doctors small licenses. With these words I fully support that not only the bill should be adjourned but if possible the president should even see that it is referred to the Select Committee with new members. With thess words, I support the motion.

DEWAN BAHADUR DR. V. VERGHESE (*Co-opted*) : Have I permission, Sir, to speak?

PRESIDENT : Well, Oh Yes.

DEWAN BAHADUR DR. V. VERGHESE : Sir, I rise to oppose the motion for adjournment. The aim of the honourable member who proposed the adjournment seems to be that this bill should be made comprehensive enough to include within its scope the Ayurvedic, Homeopathic, Unani and other systems that are in vogue in this country. If that be really the object of this adjournment motion now before the House, I strongly object to it for reasons which I shall adduce at present. I believe that this motion arises from a lack of conception of what object is met by medical registration. Medical registration has, as its back ground a scheme of a prescribed course of scientific, and professional study with simultaneous training in a large hospital and at the end of the course to pass a prescribed standard test, and obtaining a degree or diploma which is a passport for a career as a medical practitioner. In the modern scientific medicine which is popularly known as allopathic but incorrectly so designated there is a basis of a standard of study, training and test. It is not only in the matter of medical registration but also in all the professions which require a licensed practice this principle has been adopted. In the profession of law no man will be allowed to practice in a court unless he has fulfilled the condition of study, training and test. Any mere knowledge of Hindu Law or Mohammedan Law will not entitle a man to practice in a court of law. In all professions there is a standard to go by. It is just this absence of standard either in study, training or test in the Ayurvedic and Homeopathic system of medicine as they are practised now which makes it difficult to register those practitioners as it is intended in the case of allopathic practitioners.

The principal reason of the undesirability of tackling all these other systems is that there is no recognised course of study in those systems. The study of medicine is based on a previous intensive study of the basic sciences such as Chemistry, Physics, Physiology and Anatomy. Of course, in the Benares University Pandit Madan Mohan Malavia, than whom there is no stronger or more ardent advocate of the Ayurvedic system of medicines, has established an Ayurvedic College where he has introduced a course of six years' study, the earlier years of which will be spent in the study of Chemistry, Bacteriology and other basic sciences. Now, I am sure, when the graduates of that University come out they will certainly be recognised as a corporate race. That University does not give room for that hostility between the western and Ayurvedic systems and I think there is no bridge between the two. The votaries of both western system of medicines and Ayurveda have come to realise that there is or can be only one universal

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[Dewan Bahadur Dr. V. Verghese.]

medical science. There cannot be a separate science for the Hindus or the Mahomedans or for any other caste. Now, the position in civilised countries, such as China, Russia, Turkey and Japan which have adopted modern methods is that they have brought in this legislation. They are countries with ancient civilisation. They have adopted whatever is good into their system. They do not make a distinction between Chinese medicine or Japanese medicine. All true followers of science recognise that there can be only one system and they follow that. I am not at all very much in favour of the term, Allopathic medicine; I would rather call it modern scientific medicine. The recognition of what is good in the Ayurvedic medicine and the large body of scientific men who are making research work into the properties of various drugs will be found useful for the formation of an organised system of medicine. Scores of medicine that belong to this country are now, in recent years, recognised as medicines. We are now trying to introduce a form of communalism, which procedure I do not really think scientists will compromise. I do not think that there is any object in turning down this Bill for another time. In any short time, there is not likely to be a recognition for Ayurvedic medicine sufficient as to incorporate it into the methods of the modern scientists.

MR. T. C. KESAVA PILLAI: May I know the percentage of patients undergoing Ayurvedic treatment or Allopathic treatment in Travancore? Out of the total number of population, may I know the total number of individuals now under Allopathic treatment?

PRESIDENT: Order, order. I do not think that the rate of relative or comparative mortality as between persons subjected to different methods of treatments is really pertinent to this particular question. The matter is whether the consideration of the Medical Registration Bill, in so far as it is confined to the Allopathic system, should be postponed in order to allow for the organisation of the system. That is the object of the mover. I would request the honourable members to devote their questions to that aspect of the matter.

It is exactly that point which I wish to elucidate to this House. There is really no object in trying to postpone this Bill to any reasonable period because it is, as it stands now an incompatible mixture as we would say. The present system of advanced scientific medicine and the present stage of ayurvedic or homeopathic system are absolutely incompatible. Anything that is good in them will surely be incorporated into the modern scientific system. But to jumble them together is something like this. Supposing in these days of motor traffic a union of bullock-carts men join together and cry to incorporate them into a scheme of licensed transport. There is as much difference between the bullock-cart and the motor car as there is between modern scientific medicine and other systems of medicines. I do not want to decry anything good in the homeopathic or Unani systems of medicine. There is something good in those systems, but they are not as organised as the allopathic system. Has the homeopathic or the unani practitioner familiarity with the functions of the internal organs? Has he

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any scientific knowledge of the different functions of the organs inside the humrn body? How could you expect a man like that to be classified with those who have followed modern science? It is impossible to issue license for repair of motor cars without a knowledge of the internal combustine work of the engine An Ayurvedic man who has no knowledge of the functions of the bodily organs cannot be expected to do repair work in the human system. If he does that it is only by the rule of thumb that he can do so. But as a system to be incorporated into the allopathic system so as to effect co-registration with modern science, the ayurvedic system or the homeopathic system has to wait. So an adjournment motion on this account would be only turning out this Bill altogether, because there would not be any occasion in the near future to incorporate these two systems together. The urgency for introducing this Bill is that the danger to the public is growing more and more because of the practise of the allopathic medicine by unqualified men. A large body of men who are a source of possible danger to the men who have set up practices on modern lines have sprung up. The amount of harm that these allopathic quacks are doing would necessitate a separation of allopathic practitioners and I believe, there is no real point in postponing this measure.

MR. KOTTALIL P. ABRAHAM: Cannot we expect allopathic quacks?

DEWAN BAHADUR DR. V. VARGHESE: I was saying that the danger to the public owing to the existence of ayurvedic quack is very great and there is no necessity for postponing the consideration of the passing of this legislation. It is not likely that you will ever be able, in the near future, to incorporate the ayurvedic system. Efforts are being made all over India to take all the good from the allopathic system and incorporate them into modern scientific practices; but homeopathy will never come into such eminence. Every man here is a homeopathic practitioner, and we will have to legislate for one third of the population of Travancore. This is an impracticable proposition which is not likely to assume fruition in any near future. So I think it will be immproper to postpone the consideration of this Bill.

MR. JOSEPH VITHAYATHIL (*Kunnatnad* cum *Parur*): Sir, standing order 27 contemplates two kinds of motions, *i. e.*, one for the postponement of the particular business and the other for passing on to the next item of business in the statement of business. If the motion is of the second kind the effect of passing it will be to throw out the Bill.

PRESIDENT: The motion before the House now is that the consideration of the Bill should be postponed, that is all. I am informed that the amendment is for passing the motion not in order.

MR. JOSEPH VITHAYATHIL: That means that this business will have to be disposed of at another meeting of the Assembly.

PRESIDENT: Well, it would not come up later.

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DR. G. RAMAN PILLAI (*Co-opted*): I am against the postponement of the consideration of this Bill. There is an urgency for the Allopathic Registration. Because a "Medical Practioner" now practices any system. The Allopathic system will prove dangerous if entrusted in the hands of unqualified hands who come in as practitioners now-a-days. Allopathy is more extensively practised than others and it is ripe for such registration. It is fully organised with statutory bodies for teaching, examining and controlling. It enjoys extensive patronage by the State and therefore is badly in need of better control. This system has grown in rapid strides. A system can be registered if there is a statutory body working it. Bogus qualifications must be abolished and the qualifications must be fixed on a regular and scientific basis. It is only after such developments within the system that it can come in for registration. So, first of all, organisation and education should be the problem of the Unani, the Homeopathic or the Ayurvedic systems. The Allopathic system cannot wait till the other systems are statutorily organised. Unauthorised people manufacture Homeopathic preparations, and they issue diplomas to candidates. Such a system cannot be registered along with the Allopathic system. The Ayurvedic system may be tackled next. But Unani and Homeopathy have to wait until they are organised.

Sir, other provinces have forged ahead, I mean, Madras and Bombay. Even in Mysore they have introduced the system of registration from 1931. We have not as yet begun to legislate in this direction.

The objection to the postponement is very clear; other systems have taken to practise Allopathic methods without qualification. It is now possible to get a bogus degree of another system in order to practise Allopathy, especially as we have no legislation to prevent bogus qualifications. The systems differ considerably, and co-registration of systems is therefore unworkable. They are dissimilar in their concepts of the theories and hypotheses. The terminology of each system is different from that of others. Their language is mutually unintelligible. A medical council so composed is practically impossible. If we combine the systems together, some of the members of the Medical Council would have to unlearn many things which they have already learned. Then again, there is such jealousy between the practitioners of the various systems that if we combine them under one Council, the result will be prejudicial to the allopathic practitioners.

MR. KOTTALIL P. ABRAHAM: Will it not be enough to appoint a separate Council or Sub-Committee to the council as contemplated in the present Bill for the Unani Homeopathic and other systems of medicine?

DR. G. RAMAN PILLAI: Sub Committees may be appointed. It may be possible, but all the systems will be kept distinctly apart. The Indian Medical Degrees Act of 1916 specified, under Section (2), that the indigenous systems and Homeopathy are excluded from its purview. The Bombay Medical Practitioner's Act which received consent of the Governor General in 1938, provides for separate registration of Allopathy and other systems of medicine.

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[The Assembly adjourned for lunch at 1 P. M., and reassembled at 2 P. M.]

DR. G. RAMAN PILLAI: In opposing the motion for postponing the present Bill, I was dealing with the urgent need for immediately introducing a measure of this kind, and submitting that there is no advantage to be gained by postponing the consideration of the problem. As I said, Sir, a multilingual Medical Council would be needed if we were to introduce within the purview of this measure all systems of medicine now in vogue. That, I submit, is not a practical proposition since the members of the Medical Council, if they are to function properly, would have to take lessons in all systems of medicine.

I may submit, Sir, that each system of medicine has its own, distinct nomenclature for the various diseases. That, by itself, would be a problem for the members of the Medical Council. And then, there is very great difference in the pharmacopoea, and even in the doses. In Homeopathy, for instance, the dosage is very small compared with allopathy.

Moreover, most of our Indian systems of medicine have yet to be organised, each one, by itself, is ill-organised. It would be better that they are first organised well, before they are all combined and brought under a measure of the kind now before the House. It cannot be denied that, especially in the matter of education and examination, allopathy is fairly well organised; there is practically no room there for bogus degrees. Bogus degrees are, unfortunately, common in other systems of medicine which are yet not under the full control of the Government. Organisation is certainly a condition precedent to recognition and registration. It is unfair to allopathy to group it with systems which have not so far been able to eschew bogus diplomas.

Further, Sir, there is the very great risk of professional Jealousy between practitioners of different systems.

MR. S. NARAYANA PILLAI: May I know whether there is no jealousy between allopathic doctors?

DR. G. RAMAN PILLAI: Already the Allopathic system itself is not absolutely free from jealousy, but, if it is combined with other systems there will be further jealousy, not only between members following the same system but between those following different systems. There will be no harmony, and frequent intercession by the Government would become inevitable.

Then again, Sir, which is the authority on whom the responsibility should lie for default on the part of the Medical Council? Let us take it that the Surgeon General should be vested with such authority. In that case, the Surgeon General would have to be one well versed in all the systems of medicine. That, again, is an impracticability.

In this connection, I may mention that the policy of the Government of India and of the Provincial Governments has been to keep allopathy separate and distinct from other systems of medicine. The Indian Medical Degree Act of 1916 specifically excludes Indian systems

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[Dr. G. Raman Pillai.]

of medicine, and aso Homeopathy; the Provinces in Madras and Bombay too have separated allopathy from other systems. The new Bombay Medical Practitioners Act of 1938 is the latest example of such legislation. In this Act the Indian systems come under a statutory Board and the Homeopaths have in future to be trained and examined as prescribed by the Government. Bogus diplomas are avoided. The Bombay Act thus restricts the practice of allopathy to duly qualified Allopaths alone.

I submit, Sir, for each system to develop and enlarge, it is better that it has an organisation of its own. Attempts to mix with others do not promise facilities for self-development. There cannot be any doubt that a Homeopath can control his system better than an allopath or an Ayurvedist. That is true with reference to every other system also.

Sir, reference has been made to Indore and Baroda. But, it is too early even for us to know and realise the defects of the arrangement there. Further, perhaps the systems of Indian Medicine are better organised there, under statutory bodies, in point both of education and examination But, considering local conditions, I submit, it is better that allopathy is given a separate treatment and not allowed to retard its progress by a mixture with other systems which have yet to be organised on proper lines.

With these words, I oppose the motion for the postponement of the consideration of the Bill.

MR. THARIATHU KUNJITOMMAN (*Muvattupuha* cum *Devicolam*): സർ, ഈ ബില്ലിന്റെ പഠനാലോചന നിറുത്തിവയ്ക്കുന്നതിനായി കൊണ്ടുവരപ്പെട്ടിട്ടുള്ള ഉപക്ഷേപത്തെ ഞാൻ ബലമായി എതിർക്കുന്നു.

ഏതൊരുനിയമവും ഭൂരിഭാഗം ജനങ്ങൾക്കു അധിക ഗുണപ്രദമായവിധത്തിൽ ഭരണത്തെ നയിച്ചുകൊണ്ടുപോകുന്നതിന് ഉതകേണ്ടവയാണല്ലൊ. ഈ ബില്ലിനെപ്പറ്റിയുള്ള പഠനാലോചന നിറുത്തിവയ്ക്കുന്നതിനുള്ള പ്രധാനകാരണമായി ഇവിടെപറഞ്ഞതു ഈ ബില്ലിന്റെ നിയന്ത്രണത്തിൽ ഉൾപ്പെടുത്തിയിട്ടുള്ളതു് അലോപ്പതി വൈദ്യന്മാരെമാത്രമാണെന്നും, ആയുർവേദം, യൂനാനി, ഹോമിയോപ്പതി മുതലായ വൈദ്യക്രമങ്ങളനുസരിച്ചു് ചികിത്സ നടത്തുന്ന വൈദ്യന്മാരെക്കൂടി ഉൾപ്പെടുത്തേണമെന്നുമാണു്. അങ്ങിനെ ഒരു ബിൽ അവതരിപ്പിക്കുന്നതിനായി ഈ ബില്ലിനെപ്പറ്റിയുള്ള പഠനാലോചന നിറുത്തിവയ്ക്കണമെന്നു പറയുന്നു. ഇങ്ങനെ ആയുർവേദം, ഹോമിയോപ്പതി മുതലായ വൈദ്യക്രമങ്ങളനുസരിച്ചു ചികിത്സ നടത്തുന്ന വൈദ്യന്മാരെ നിയന്ത്രിക്കുന്നതുകൊണ്ടു ഭൂരിപക്ഷം ജനങ്ങൾക്കുഗുണമല്ലാ, ദോഷമാണുണ്ടാകാനിടയുള്ള

LIBRARY ARCHIVES Kerala Legislative Assembly

തെന്നാണ് എന്റെ വിനീതമായ അഭിപ്രായം. അലോപ്പതി വൈദ്യ ക്രമത്തിൽ ഉന്നതപരീക്ഷാവിജയികളായ ധാരാളം ആളുകൾ ഇപ്പോൾ ഉണ്ട്. ഇങ്ങനെ ഒരു നിയന്ത്രണം ഒരു നാൽപതു കൊല്ലത്തിനു മുൻപാണ് കൊണ്ടുവന്നിരുന്നതെങ്കിൽ അന്ന് അതുകൊണ്ട് ജനസാമാന്യത്തിനു ഉപദ്രവം ഉണ്ടാകുമായിരുന്നു. അന്ന് കൈവിരലുകൾകൊണ്ട് എണ്ണത്തക്കവണ്ണമുള്ളവരേ, അലോപ്പതിക്രമത്തിൽ പരീക്ഷാവിജയികളായി ഉണ്ടായിരുന്നുള്ളൂ. ഇന്നത്തെ സ്ഥിതി അതല്ല. അതിനാൽ പരീക്ഷാവിജയികളല്ലാത്തവർ ചികിത്സ നടത്തരുതെന്നു നിയന്ത്രിക്കുന്നതുകൊണ്ടു ജനസാമാന്യത്തിനു ദോഷമൊന്നും വരാനില്ല. ആയുർവൈദ്യത്തേയും ഹോമിയോ വൈദ്യത്തേയുംപറ്റി പറയുകയാണെങ്കിൽ ഇവകളിൽ പരീക്ഷാവിജയികൾ ഇന്നു വളരെ കുറവാണ്. വൈദ്യവിഷയത്തിൽ രണ്ടു സംഗതികൾ പ്രത്യേകമായി ശ്രദ്ധിക്കേണ്ടതായിട്ടുണ്ട്; ഒന്ന് പാണ്ഡിത്യം, മറെറാന്ന് പരിചയം. ഇതു രണ്ടുംകൂടി ഉണ്ടായാൽ മാത്രമേ ചികിത്സ ശരിയായിരിക്കൂ. ദീർഘകാലപരിചയംകൂടിയുള്ള പരീക്ഷാവിജയികൾ നന്നേ കുറവാകകൊണ്ടു ആയുർവൈദ്യക്രമമനുസരിച്ചും ഹോമിയോപ്പതി വൈദ്യക്രമമനുസരിച്ചും ചികിത്സ ചെയ്യുന്നവരെ നിയന്ത്രിക്കുന്നതു ജനസാമാന്യത്തിന് ദോഷമാണ്. ഇന്ന് ഈ വൈദ്യക്രമങ്ങളിൽ പരീക്ഷാവിജയികൾ കുറെ ഉണ്ടെങ്കിലും അവർക്കു ദീർഘകാലത്തെ ചികിത്സാപരിചയം ഇല്ല. മാത്രമല്ലാ ഈ വൈദ്യക്രമങ്ങൾ അനുസരിച്ചു പരീക്ഷയില്ലാത്തവർ ചികിത്സിച്ചാലും അലോപ്പതിപോലെയുള്ള ദോഷങ്ങളൊന്നും വരാനുമില്ല. ഇൻഡ്യയിലെ തത്വശാസ്ത്രവും വൈദ്യശാസ്ത്രവും വളരെ വിപുലങ്ങളാണ്. ഇവയെ അനവധി ശാഖകളുള്ള ഓരോ മഹാവൃക്ഷങ്ങളോടുപമിക്കാം. എന്നാൽ ഈ ശാഖകൾ ഒന്നിനു ഒന്നു വളരെ വ്യത്യാസമുള്ളവയാണ്. ഒന്നിന്റെ സ്വഭാവത്തെ കണ്ടുകൊണ്ടു മറെറാന്നിന്റെ സ്വഭാവത്തെ നിർണ്ണയിക്കുന്നതു് അബദ്ധമായിരിക്കും. എന്നാൽ മൂലത്തിൽ ഇവയ്ക്കു തമ്മിൽ സംബന്ധമുണ്ടുതാനും. ആയുർവൈദ്യക്രമത്തെപ്പറ്റി പറയുമ്പോൾ അതു ഇൻഡ്യയുടെ പലഭാഗത്തും പല രൂപത്തിലാണു നടപ്പിലിരിക്കുന്നതു്. ആയുഷ്മാരുടെ നിർദ്ദേശങ്ങൾ അനുസരിച്ചുള്ളവയാണെങ്കിലും വ്യത്യാസപ്പെട്ട ഔഷധങ്ങളാണ് ഓരോ ഭാഗത്തും ഉപയോഗിക്കുന്നതു്. എന്നാൽ എല്ലാം ആയുർവൈദ്യത്തിലെ വിധിയനുസരിച്ചുള്ളവയാണെന്നതാണു്. "ബ്രഹ്മാ സൃഷ്ടായുഷോ വേദം പ്രജാപതിമജിഗ്രഹൻ സശിഷ്യനു തെ സ

LIBRARY ARCHIVES Kerala Legislative Assembly

[Mr. Thariathu Kujitommen]

ഹസ്രാക്ഷം സാത്രിപുത്രാദികാൻ മുനിം തേഗ്നിവേശാദികസ്തു തു പൃഥക് തന്ത്രാണി തേനിരേ തേഭ്യോപി വിപ്രകീർണ്ണേഭ്യഃ പ്രായഃ സാരതരോച്ചയം ക്രിയതേഷ്ടാംഗഹൃദയം നഃപി സംക്ഷേപ വിസ്തരം'' എന്നാണ് അഷ്ടാംഗഹൃദയത്തിന്റെ കർത്താവായ വാഗ്ഭടാചാര്യർ പറയുന്നത്. ബ്രഹ്മാവിൽനിന്ന ഓരോ മഹർഷിമാർ അനുക്രമമായി ഗ്രഹിക്കയും അവർ എല്ലാം വളരെ വിസ്താരമായ ഗ്രന്ഥങ്ങൾ നിർമ്മിക്കയും ചെയ്തിട്ടുള്ളതിൽ നിന്ന മിക്കവാറും സാരങ്ങളായവയെ അധികവിസ്താരമോ ചുരുക്കമോ അല്ലാതെ ചേർത്ത് അഷ്ടാംഗഹൃദയം നിർമ്മിക്കുന്ന ഏർപ്പാണ് മേലുദ്ധരിച്ച ശ്ലോകത്തിന്റെ സാരാംശം. വൃക്ഷലതാദികളെക്കൊണ്ട് പരിപൂർണ്ണമായ കേരളത്തിൽ അധികവും മൂലങ്ങളെയും സസ്യങ്ങളെയും കൊണ്ടുള്ള എണ്ണ, കഷായങ്ങൾ മുതലായവയാണ് ആയുർവേദക്രമപ്രകാരം രോഗികൾക്ക് വിധിക്കുന്നത്. ഇവയിൽ ധാതുദ്രവ്യങ്ങൾ വളരെ കുറവാണ്. എന്നാൽ വൃക്ഷലതാദികൾ കുറവുള്ള തമിഴ്രാജ്യങ്ങളിലും മറും ധാതുദ്രവ്യങ്ങൾകൊണ്ടുള്ള സിന്ദൂരങ്ങൾ മുതലായ ഔഷധങ്ങളാണ് അധികവും കൊടുക്കുന്നത്. അവിടങ്ങളിൽ നിയന്ത്രണത്തിന്റെ ആവശ്യമുണ്ട്. എന്തെന്നാൽ ശരിയായ പഠിപ്പും പരിചയവുമില്ലാതെ ലോഹദ്രവ്യങ്ങൾ പാകംചെയ്തു ഉപയോഗിച്ചാൽ പല ദോഷങ്ങളുമുണ്ടാകും. അപ്രകാരമുള്ള ദോഷത്തിനൊന്നിനും ഇവിടത്തെ ചികിത്സാക്രമത്തിൽ ഇടയില്ല. 'ബലാഗുളച്യാദി' എണ്ണയ്ക്കുപകരം 'ബലാശ്വഗന്ധാദി' മാറി ഒന്ന തേച്ചുപോയാലും വലിയ അപകടം ഒന്നും വരാനില്ല. കഷായത്തിന്റെ കാര്യത്തിലും അങ്ങിനെതന്നെ. വാഗ്ഭടൻ, ശാർങ്ഗധരൻ മുതലായവരുടെ യോഗങ്ങളാണ് കേരളത്തിൽ അധിക ഉപയോഗം. തമിഴ്നാട്ടിൽ അഗസ്ത്യരുടേയും. ഇങ്ങനെ ഇൻഡ്യയുടെ മറു ഭാഗങ്ങളിലും ഔഷധങ്ങളുടെ ഉപയോഗത്തിൽ വ്യത്യാസമുണ്ട്. എന്നാൽ എല്ലാം ആയുർവേദക്രമംതന്നെ. ഇവ ആയുർവേദമഹാമരത്തിന്റെ ശാഖകൾതന്നെ. മൂലം ഒന്നാണ്. ദേശഭേദമനുസരിച്ച ഔഷധങ്ങൾ ഉപയോഗിക്കുന്നെന്നേ ഉള്ളൂ. അതുകൊണ്ട് ധാതുദ്രവ്യങ്ങൾ അധികം ഉപയോഗിക്കുന്ന ഇൻഡ്യയുടെ മറു ഭാഗങ്ങളിലെപ്പോലെ ഫലമൂലാദികളെകൊണ്ടു കഷായങ്ങളും, എണ്ണകളും, ലേഹ്യങ്ങളും മറും ഉണ്ടാക്കി ഉപയോഗിക്കുന്ന ഇവിടത്തെ നാട്ടുവൈദ്യന്മാരെ ഇപ്പോൾ നിയമത്താൽ നിയന്ത്രിക്കേണ്ട ആവശ്യമില്ല.

MR. PADIYARA JOSEPH KUNJU : 'വിലപാടി' എന്നുകയ്ക്കുപകരം 'രാമബാണം' എന്നുകൊടുത്താൽ ദോഷം വരികയില്ലെ?

LIBRARY ARCHIVES Kerala Legislative Assembly

MR. THARIATHU KUNJITOMMEN : അങ്ങിനെ കൊടുക്കുകയില്ല. 'രാമബാണം' ഗുളികയിൽ സ്വല്പം ധാതുദ്രവ്യം ഉണ്ട്. 'വിലപാടി' ഗുളികയിൽ അതില്ല. രാമബാണം ജ്വരത്തിനും, വിലപാടി ദീപനക്ഷയത്തിനുമാണ് കൊടുക്കുന്നതു്. അതുകൊണ്ടു് ദീപനത്തിനു മരുന്നുകൊടുക്കേണ്ടിവരുമ്പോൾ അതിലേക്കു വിധിച്ചിട്ടുള്ള ഔഷധങ്ങളിൽ ഏതാണു കൊടുക്കേണ്ടതെന്നു ചിന്തിച്ചുചെയ്യുമെന്നല്ലാതെ അതിലേക്കു ജ്വരത്തിനുള്ള മരുന്നുകൊടുക്കുകയില്ല.

നാട്ടിൻപുറങ്ങളിൽ നാട്ടുവൈദ്യന്മാരെക്കൊണ്ടും ഹോമിയോ വൈദ്യന്മാരെക്കൊണ്ടുമാണു് അലോപ്പതിവൈദ്യന്മാരെക്കാൾ കൂടുതൽഗുണം. പരീക്ഷയുള്ള അലോപ്പതി ഡാക്ടർമാർക്കു കൂടുതൽ സംഖ്യ കൊടുക്കണം. സാധുക്കളായ കൃഷീവലന്മാർക്കു അതു പ്രയാസമാണു്. സാധുക്കൾ വല്ല നാട്ടുവൈദ്യന്മാരുടേയും അടുക്കൽ പോകും; അവർ വല്ല കഷായത്തിനും കുറിച്ചുകൊടുക്കും, അതുകൊണ്ടു അവക്കു് ഗുണവും കിട്ടും. ആയുർവൈദ്യന്മാരെ നിയന്ത്രിച്ചാൽ നാട്ടിൻപുറങ്ങളിലെ സാധുക്കളുടെ കാര്യം കഷ്ടത്തിലാകും. ജനങ്ങളുടെ ഇടയിൽ പരക്കെ സമ്മതമുള്ളവരും കുടുംബപാരമ്പര്യമായി ചികിത്സ നടത്തിക്കൊണ്ടിരിക്കുന്നവരുമായ അഷ്ടവൈദ്യന്മാർക്കു സർട്ടിഫിക്കറോ ഡിഗ്രിയോ ഒന്നുമില്ല.

MR. PADIYARA JOSEPH KUNJU : അതുപോലെതന്നെ വൈദഗ്ദ്ധ്യമുള്ളവർ അലോപ്പാതി വൈദ്യന്മാരുടെ കൂട്ടത്തിലുമില്ലെ?

MR. THARIATHU KUNJITHOMMEN : ഇല്ലെന്നുവേണം വിചാരിക്കാൻ. അലോപ്പതി ഇടക്കാലത്തു വന്നതാണു്. അതിൽ വൈദഗ്ദ്ധ്യം നിശ്ചയിക്കുന്നതു പരീക്ഷാവിജയംകൊണ്ടാണു്. ഇന്നു് ആയുർവൈദ്യത്തിൽ ഏർപ്പെടുത്തിയിട്ടുള്ള പരീക്ഷകൾക്കു ചോദ്യക്കടലാസുകൾ തയ്യാറാക്കുന്ന വൈദ്യന്മാർപോലും ഒരു പരീക്ഷയും പാസ്സായിട്ടില്ല. എന്നാൽ അവരെക്കൊണ്ടു് ജനങ്ങൾക്കു് വലിയ സഹായമുണ്ടു്. അതുകൊണ്ടു് പരീക്ഷാവിജയവും പഴക്കവും സിദ്ധിച്ചിട്ടുള്ള ആയുർവൈദ്യന്മാർ നാട്ടിന്റെ ഓരോ ഭാഗത്തും ധാരാളം ഉണ്ടാകുന്നകാലത്തല്ലാതെ അവരെ നിയമത്താൽ നിയന്ത്രിക്കുന്നതു ജനസാമാന്യത്തിന്റെ ഗുണത്തിനു പറ്റിയതായിരിക്കയില്ല.

ഹോമിയോപ്പതി ചികിത്സാക്രമംകൊണ്ടു് ജനങ്ങൾക്കു വലിയ ഉപദ്രവമൊന്നും വരാനില്ല. ഹോമിയോ ഔഷധങ്ങളിൽ ധാതുദ്രവ്യങ്ങളുണ്ടു്. എന്നാൽ ഔഷധങ്ങൾ തയാറാക്കുന്നതു് ഒരുതുള്ളി ധാതുദ്രവ്യ

LIBRARY ARCHIVES Kerala Legislative Assembly

[Thariathu Kunjithommen.]

ത്തിൽ ൻൻ തുള്ളി പാലിൽനിന്നും എടുക്കുന്ന പഞ്ചസാര അല്ലെങ്കിൽ വീഞ്ഞിന്റെ സത്തു ചേർത്താണ്. ഇങ്ങനെ ഇതു് മുപ്പതും അൻപതും പ്രാവശ്യം ആവർത്തിക്കുമ്പോൾ ആ മരുന്നിന് മൂലദ്രവ്യത്തിന്റെ ഗന്ധമോ, നിറമോ, രുചിയോ ഒന്നുമില്ല. എന്നാൽ ഔഷധത്തിന്റെ നിലയിൽ വലിയ ഗുണമുണ്ടുതാനും. അങ്ങിനെയുള്ള വൈദ്യക്രമത്തെയും നിയന്ത്രിച്ചതുകൊണ്ടു് ജനസാമാന്യത്തിനു ദോഷമില്ലാതെ ഗുണമൊന്നും ഉണ്ടാകുകയില്ല. "ഇയോണിയാ"ക്കു പകരം "നക്സോമിക്കാ" കൊടുത്തതുകൊണ്ടു് അപകടം പറ്റിയതായി കേട്ടിട്ടില്ല. ഞാൻ ദീർഘകാലം ഹോമിയോ ഔഷധങ്ങൾ സേവിച്ചിട്ടുണ്ടു്. എന്റെ കുടുംബത്തിലുള്ളവരും ഉപയോഗിച്ചിട്ടുണ്ടു്. ഈ ചികിത്സാരീതിയെക്കുറിച്ചുള്ള പുസ്തകങ്ങൾ ഞാൻ വായിച്ചിട്ടുണ്ടു്. ഈ ചികിത്സാക്രമത്തിൽ പരീക്ഷാവിജയികളല്ലാത്തവർ ചികിത്സിച്ചാലും വലിയ അപകടങ്ങളില്ലെന്നാണ് ഞാൻ ധരിച്ചിരിക്കുന്നതു്. ജനങ്ങളുടെ പരക്കെയുള്ള വിശ്വാസവുമതുതന്നെ.

MR. PADIYARA JOSEPH KUNJU: ആയുർവേദത്തിൽ പരീക്ഷാവിജയികളായ ആളുകൾ ധാരാളമില്ലെന്നാണോ മെംബർ പറയുന്നതു്?

MR. THARIATHU KUNJITHOMMEN: ഞാൻ ഹോമിയോപ്പതിയെപ്പറ്റി പറഞ്ഞുകൊണ്ടിരിക്കയാണ്. ആയുർവേദത്തിലും ഹോമിയോപ്പതിയിലും പരീക്ഷാവിജയികൾ വളരെക്കുറവാണ്. ഉള്ളവർക്കു പഴക്കവും പോരാ.

MR. C. V CHANDRASEKHARAN: Will the Hon. Member be pleased to enlighten the House about the composition of Ramabhanom.

PRESIDENT: Ramabhanom has spread very far.

MR. THARIATHU KUNJITHOMMEN: മെംബർ ചോദ്യം മലയാളത്തിലല്ലെങ്കിൽ തമിഴിൽ ചോദിച്ചാൽ എനിക്കു മനസ്സിലാകും.

ആയുർവൈദ്യക്രമത്തിലും ഹോമിയോപ്പതി വൈദ്യക്രമത്തിലും പരീക്ഷാവിജയികളുടെ സംഖ്യ ഇപ്പോൾ വളരെ കുറവാണു. താലൂക്കുതോറും ഒരാളിനെ കിട്ടാൻ വിഷമമാണ്. ഓരോ പകുതിയിലും ഈ ക്രമങ്ങളിൽ പരീക്ഷാവിജയികളായ ഓരോ ആളിനെ കിട്ടുന്നകാലംവരെ പരീക്ഷയുള്ളവരേ ചികിത്സിക്കാവൂ എന്നു നിയന്ത്രിച്ചാൽ ജനസാമാന്യത്തിനു സങ്കടത്തിനാണു ഇടയുള്ളതു്. ഇപ്പോൾ തന്നെ അവരെ നിയമംകൊണ്ടു ബന്ധിച്ചാൽ ഈ ചികിത്സാക്രമങ്ങൾ മേലിൽ വികസിക്കാതെ വരും. അലോപ്പതിയെ സംബന്ധിച്ചു് പരീക്ഷാവിജയികളല്ലാത്തവർ ചികിത്സിക്കാൻ പാടില്ലാ എന്നു പറയേണ്ടകാലമായിക്കഴിഞ്ഞു. അ

LIBRARY ARCHIVES Kerala Legislative Assembly

തിൽ നല്ല ജ്ഞാനമനമില്ലാത്തവർ ഔഷധം കൊടുത്താൽ ദോഷത്തിനി ടവരാം. ഇപ്പോഴത്തെ ബില്ല് നല്ലപോലെ ആലോചിച്ചാണ് സെലക റ് കമ്മിറ്റി പാസ്സാക്കിയതു്. അതിൽ ഞാനും ഉണ്ടായിരുന്നു. മറ്റു വൈദ്യക്രമങ്ങളെ ഉപദ്രപ്പെടുത്തുന്നതിനായി ഈ ബില്ല മാറ്റിവയ്ക്കേണ്ട ആവശ്യമില്ലെന്നാണ് എന്റെ വിനീതമായ അഭിപ്രായം.

MR. D. FRANCIS (*Kalkulam cum Vilavancode*): സർ, ഇന്ത മെഡിക്കൽ റിജിസ്ട്രേഷൻ ബില്ലെ ഒത്തിവെക്കവേണ്ടുമെന്ന പ്രപ്പോസലെ ഞാൻ അനുകൂലിക്കുന്നു. ഇതു ഒരു പെരിയ വിഷയമാകിരുക്കിറതു. നാട്ടു ചികിട്ചൈയെ ജനങ്കൾ താരാളമായ് വിരുമ്പുകിറാർകൾ. നാട്ടു വൈത്തിയർകൾ അവ്വളവാക കുതികം പീടർ ഇല്ലെ. നാട്ടു ചികിൽചൈയിൽ എല്ലാ ഏഴ ജനങ്കളും അതികചിലവു യില്ലാമൽ നല്ല പരുത്തുനീപ് പെറ്റുക് കൊൾകിറുർകൾ. നാട്ടു ചികിൽചയെ കിറത്തിവിട്ടാൽ ഇങ്കിലീഷ് ചികിൽചൈക്കു റൊമ്പ ചിരമ്മ ആകിവിടും.

വേറു ഒരു ചങ്കതി എന്നവെന്റാൽ, നാട്ടുവൈത്തിയർകളിടത്തിൽ എണ്ണിന ചികിൽചൈ താരാളമായ് ഇരുക്കിറതു. വാതം മുതലാന പല നോങ്കളും അതികപ്പണച്ചിലവു ഇല്ലാമൽ പല എണ്ണിനകളാൽ സുലപമായ് കുണപ്പടുത്തി വിടുകിറുർകൾ. ഇന്ത ചികിൽചൈ പെരിയ പട്ടണം പോറ്റ ഇൻകിലീഷ് വൈത്തിയർകളിടത്തിൽ കിടൈക്കിറതില്ലെ. തഖിരവും വർമാണി എന്റു വേറൊരു വിചേഷ ചികിൽചൈ അവർകളിടത്തിൽ ഇരുക്കിറതു. ഒരുവൻ അടിയിലോ അല്ലതു പാത്തിരിന്തു വിഴുന്തിലോ വർമം ഏറ്റുക് കൊണ്ടാൽ ഇന്ത നാട്ടുചികിൽചൈ ചെയ്യപ്പട്ട പെരിയ വർമവൈത്തിയർകളിടം കൊണ്ടു പോകിറുർകൾ. അവൻ നിമിഷപ് പൊഴുതിൽ തേകത്തിൽ തട്ടിയും, തടവിയും, കുകപ്പടുത്തി നടക്കപ്പണ്ണുകിറുൻ. ഇന്തമാതിരി ചികിൽചൈ പെരിയാട്ടർകളിടത്തിൽ കാണപ്പടുകിറതില്ലെ. അവർകളുക്കു ഇന്ത ചമ്പിരതായം തെരിയവും ചെയ്യാതു. തഖിരവുടെ ഒരുവനെ നല്ലപാമ്പു കടിക്കുപ്പോതു, അവനെ വിഷവൈത്തിയർകളിടത്തിൽ തൂക്കിക് കൊണ്ടു പോകിറുർകൾ. വിഷവൈത്തിയൻ അതെ ചില മണിക്കുറുകളുക്കു അതം കുടുപ്പടുത്തിവിടുകിറുൻ. ഇന്ത മാതിരി വിഷം ഇറക്കുകിറ ചാമർത്തിയം പട്ടംപെറ്റ ടാക്ടർകളുക്കുത് തെരിയവേ ചെയ്യാതു. മേലും, അവർകളുക്കു പടിക്കവും മുടിയാതു. ഇപ്പടിപ്പട്ട തിറമൈവായ്ന്ത നാട്ടു വൈത്തിയർകളെ ഇന്തപ് പിരിവടി ഇല്ലാമൽ തൂക്കിവിട്ടാൽ, പാമ്പുകടിത്തവർകളെ യാരിടത്തിൽ കൊണ്ടുപോയ് കുകപ്പടുത്തലാം, പലവിതമാന വിയാകികളെ കുകപ്പടുത്തുകിറ പലവിതമാന എണ്ണിനകൾ പെരിയാട്ടർകളിടം കിടൈക്കുമാ? ഒരുവൻ വിഴുന്തുചാകപ്പോകിറതായിരുന്താൽ, അവനെ തൂക്കിക്കൊണ്ടു എങ്കേപോകലാം? ഇങ്കിലീഷ് വൈത്തിയർകളുക്കു ഇന്ത ചികിൽചൈയിൽ ഞാനമുണ്ടാ? അതനാൽ, ഇങ്കിലീഷ് വൈത്തിയം എപ്പടി അവചിയമോ അതുപോലവേ നാട്ടുവൈത്തിയമും ആവചിയമായിരുക്കിറതു. അതനാൽ ഇന്ത വിഷയത്തൈ ഇന്റൈക്കു മുടിത്തുവിടാമൽ, ഒത്തിവൈത്തു, ഇന്നൊരു പിൽകൂട എല്ലാരുടൈയ കരുത്തിയും അതിൽ വരുമ്പടിയാക, കൊണ്ടു വരവേണ്ടുമെന്റും, തട്പോതുള്ള ഒത്തിവൈക്കവേണ്ടുമെന്ന പ്രപ്പോസലെ ഞാൻ അനുകൂലിക്കിറേൻ.

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MR. M. SIVATHANU PILLAI (*Tovala* cum *Agastisvaram*): In speaking a few words in respect of the motion I wish to say, Sir, that the objection to hold up the Bill for the time being in order that the House may be enabled to take into consideration the question of controlling quacks practising different systems, that may also have to be incorporated in the Bill, appears to be based on two or three grounds. One is that the allopathic system of practice alone is perfectly organised so that it is long overdue that the House do take into serious consideration that malpractice is not permitted in that system. The second ground of objection appears to be that it is very urgent that the Bill can ill-afford to be held up. Thirdly, from one of the honourable members who opposed the motion, the reason appears to be that the Allopathic system has got ever so many duly qualified medical practitioners in this country, so much so that persons who are not duly qualified may not be permitted to practise. That is to find out a way for earning for the products of the Medical University. These are the three main grounds of the objectors of the motion.

Let me analyse the first ground that the allopathic system is perfectly organised. I will concede for one moment that this system of practice has been well organised. But I for one fail to understand why the same idea could not be extended to the other systems of practice, for example, the Ayurvedic system, the Unani system, and the Homeopathy. But unfortunately, Sir, one system happened to be deliberately or intentionally omitted from being mentioned in this House, namely, the Tamil system, what we call *Siddha Vaidyam*.

It is really unfortunate that no other member of this House has referred to it. It is because that it is not equally in Vogue or is it that it is not worth mentioning.

MR. G. RAMAN PILLAI: Is it the opinion of the honourable member that the treatment acccording to the Siddha Vaidya system can favourably compare with that of allopathic and if so, to what extent?

MR. M. SIVATHNU PILLAI: I am speaking on the point whether the allopathic system is well organised or not. I do concede that that system is sufficiently well organised. There can be no dispute about it. One honourable member referred to the position of tho Siddha Vaidya treatment obtaining in Bombay and that system also is included in this scope of the Bombay Act. But during some occasions one finds no benefit in the allopathic system Much relief is gained by the Siddha Vaydya system also. If there are instances to show that relief could be obtained by means of non-allopathic systems. I mean under the Siddha-Vydia system, are we not in duty bound to present all quack in that system also, So it becomes highly necessary to bring this system of practice also under the operation of the Bill in question. In a question of this kind, the House ought not to be carried away by the consideration whether a system is well organised or not or whether there are enough practitioners who can find out their living in the midst of over-crowding. Nor should the House consider whether a particular system of treatment is superior or inferior to other system of

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treatment. The only point for consideration is whether this Bill ought not to aim chiefly and mostly at the stopping of malpractices in respect of treatment under allopathic or other systems. In other words, we have to see whether there is scope for protecting human lifes from aviodable deaths as a result of quacks treating cases of illnes. It should not be our aim to see whether the allopathic system of treatment is superior or whether some other system is superior. But we should know by what method a particular system of treatment could be kept under proper control so as to free it from malpractices, when all systems of practice are generally found in the country. In my part of the country the Siddha Vaidya system is also generally practised. There are very capable practitoners as well as quacks. There are instances in which a barber following his profession of shaving and hair-dressing till just the previous evening, becomes the next morning a medical practitioner. I know in several cases, these quacks do not even hesitate to attend in labour cases only to pack off post haste the mother and the baby together to heavens. I ask, Sir whether this House should not consider their cases seriously and provide against such a recurrence. Under such circumstances I ask seriously whether this House should not consider the necessity to control the practitioners who follow the different systems of treatment. There are also, as a matter of course practitioners in this country practising the Siddha Vaidya system, the Unani, the Homeopathic, the Ayurveda etc., Under all these systems medical treatment could be effected. The endeavour should be to stop all quacks from all systems of treatment by which highly successful results could be achieved. That involves further scrutiny of this Bill. Then what harm will ensue in case this Bill is held up. In the good interests of the humanity at large, it is better that some consideration is further bestowed on the Bill in question. All protection should be afforded in the matter of medical treatment which deals with human affairs.

Thirdly, the mere fact that qualified medical men in Allopathy are available in plenty, should not lead us to support the view that the system requires safe-guarding . Because human lives are involved, the practitioners of the different systems should be brought under the control of the provisions of the Bill. With these words, I support the motion for postponement of the Bill.

MR. P. S. MUHAMED (*Quilon cum, Kottarakara*) : സർ, അഡ്ജോൺചെയ്യണമെന്നുള്ള മോഷനെ ഞാൻ അനുകൂലിക്കുന്നു. മി: കുഞ്ഞിത്തൊമ്മൻ അവർകളുടെ പ്രസംഗത്തിൽ ഭൂരിപക്ഷത്തിന്റെ ഗുണത്തെ ആശ്രയിച്ചാണ് ഒരു നിയമം നിർമ്മിക്കണ്ടതെന്നും, അതുകൊണ്ടു ഈ ബില്ല് ഇപ്പോൾതന്നെ പാസാക്കണമെന്നും സൂചിപ്പിച്ചു. ഭൂരിപക്ഷത്തിന്റെ ഗുണത്തെ ഉദ്ദേശിച്ചാണ് ഒരു നിയമം ഉണ്ടാക്കേണ്ടതെങ്കിൽ ഭൂരിപക്ഷത്തിനു പ്രയോജനപ്പെടത്തക്കവിധത്തിൽ ഒരു നിയമം നിർമ്മി

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[Mr. P. S. Muhamed.]

ക്കത്തക്കനിലയിൽ ഈ ബില്ലിനെ ഭേദപ്പെടുത്താൻ സാധിക്കുമോ എന്നു നോക്കേണ്ടതാണു്. ഈ രാജ്യത്തു് ഒരു ശതമാനം ആളുകളും ആധുനിക വൈദ്യസംപ്രദായപ്രകാരമുള്ള ചികിത്സ നിഷിദ്ധിക്കുന്നവരാണു്. കുറേപ്പേർ ഹോമിയോപ്പതി ചികിത്സ നടത്തുന്നുണ്ടു്. കുറേപ്പേർ ചിന്താമണിചികിത്സയും നടത്തുന്നുണ്ടു്. പൊതുവേ നോക്കിയാൽ ഇംഗ്ലീഷ് ചികിത്സാസംപ്രദായത്തെക്കാൾ വളരെ പ്രചാരത്തിലിരിക്കുന്നതു നാട്ടു ചികിത്സാസംപ്രദായമാണു്. ജനങ്ങൾക്കു കൂടുതൽ വിശ്വാസവും പ്രയോജനവും ആയുർവേദചികിത്സയിലാണെന്നും മനസ്സിലാക്കിയിട്ടാണ് ഗവണ്മെൻറ് ആയുർവേദചികിത്സാസംപ്രദായത്തെ പ്രോത്സാഹിപ്പിച്ചു തുടങ്ങിയതു്. ഇന്നതന്നെ ഒരു ആയുർവേദകോളേജു സ്ഥാപിക്കാനുള്ള കെട്ടിടത്തിനായി ഗ്രാൻറു ഗവണ്മെൻറു കൊണ്ടുവരികയും ഈ സഭ അതനുവദിക്കയും ചെയ്തു. ഇങ്ങനെ നാട്ടുചികിത്സാസംപ്രദായത്തെ നന്നാക്കിക്കൊണ്ടു വരണമെന്നു ഗവണ്മെൻറും ജനങ്ങളും ഒന്നുപോലെ ആഗ്രഹിച്ചുകൊണ്ടിരിക്കുന്നു. .ഈ ബില്ലു ഇതുപോലെ പാസ്സാക്കിയാൽ ചികിത്സ എന്നു പറയുമ്പോൾ അലോപ്പതി ചികിത്സയാണു് എന്ന അർത്ഥം വന്നു കൂടും. ഈ ബില്ലിന്റെ ഹെഡിംഗ് ഇംഗ്ലീഷ് ചികിത്സ എന്ന അർത്ഥം വരത്തക്കനിലയിൽ മാറ്റി ഇതു പാസാക്കുകയും മറ്റുള്ള വൈദ്യരീതികളെ സംബന്ധിച്ചു് മറ്റൊരു ബിൽ അവതരിപ്പിച്ചു് പാസാക്കുകയും ചെയ്താൽ മതി എന്നു് ഒരു അഭിപ്രായം ഇവിടെ കേട്ടു. ഈ ബിൽ ഇവിടെ കൊണ്ടു വന്ന സമയത്തു് എല്ലാ വൈദ്യസംപ്രദായങ്ങളെയും ബന്ധിക്കത്തക്കനിലയിൽ ഇതു് ഭേദഗതിചെയ്യണമെന്നും ഈ സഭ അഭിപ്രായപ്പെട്ടു, സെലക്ടുകമ്മിറ്റി വേണ്ട ആലോചന നടത്തിക്കൊള്ളണമെന്ന നിർദ്ദേശത്തോടുകൂടി ബിൽ സെലക്ടു കമ്മിറ്റിക്കയച്ചു. അതിനെപ്പറ്റി യാതൊന്നും ചിന്തിക്കാതെ യാതൊരഭിപ്രായവും പറയാതെ ഇംഗ്ലീഷ് സംപ്രദായത്തെമാത്രം ബാധിക്കുന്നതരത്തിൽ ഒരു ബില്ലു കൊണ്ടുവന്നതു് ഒരിക്കലും ക്ഷന്തവ്യമല്ല. മറ്റുള്ള വൈദ്യക്രമത്തെപ്പറ്റി സെലക്ടുകമ്മിറ്റിറിപ്പോർട്ടിൽ യാതൊന്നും പറഞ്ഞുകാണുന്നില്ല. സെലക്ടുകമ്മിറ്റിയിൽ ആരെങ്കിലും ഇതിനെപ്പറ്റി ഒരു അഭിപ്രായം പറയുകയും അതു് സെലക്ടുകമ്മിറ്റി ആലോചിക്കത്തക്കതല്ല എന്നു പറയുകയും ചെയ്തിരുന്നാൽ അതു നമുക്കു് മനസ്സിലാക്കാമായിരുന്നു. ഈ ഹൗസിന്റെ അഭിപ്രായത്തെ അവഗണിച്ചാണു സെലക്ടുകമ്മിറ്റി ഈ ബില്ലു് ഇവിടെ കൊണ്ടുവന്നിട്ടുള്ളതു്. അതു

LIBRARY ARCHIVES Kerala Legislative Assembly

കൊണ്ട്തന്നെ ഈ ബില്ല് ഇപ്പോൾ പാസാക്കാൻ പാടില്ല. ഏതൊരു സംഗതിയും, അതിന്റെ നാനാവശങ്ങളെയും ശരിയായി പരിഗണിച്ചുവേണം പ്രവർത്തിക്കാൻ. ഈ ബിൽ അവതരിപ്പിച്ച സമയത്തു ഈ ഹൗസിനുണ്ടായിരുന്ന അഭിപ്രായങ്ങൾ പറഞ്ഞു കഴിഞ്ഞു. അതിനെക്കുറിച്ചുകൂടി ആലോചിച്ചു് മറ്റു വൈദ്യക്രമങ്ങളെക്കൂടി ഇതിന്റെ പരിധിയിൽ ഉൾപ്പെടുത്താൻ സാധിക്കുമോ അങ്ങിനെ ഉൾപ്പെടുത്തുകയാണെങ്കിൽ മി. കുഞ്ഞിത്തൊമ്മൻ പറഞ്ഞപ്രകാരം ഭൂരിപക്ഷത്തിനു ഗുണപ്രദമായ ഒരു നിയമം ഉണ്ടാക്കാൻ സാധിക്കുമോ എന്നെല്ലാം ആലോചിച്ചു തീരുമാനത്തുന്നതുവരെ ഇതിന്റെ പരിശോധന മാറ്റിവയ്ക്കുണ്ടതു് അത്യന്താപേക്ഷിതമാണു്. ഈ ബിൽ അവതരിപ്പിച്ച അവസരത്തിൽ തന്നെ ഇംഗ്ലീഷ് ഡാക്ടർമാരിൽ പലരും അവരുടെ സങ്കടങ്ങളെ കാണിച്ചു് പല അപേക്ഷകളും ഈ ഹൗസിന്റെ ശ്രദ്ധയിൽ കൊണ്ടുവരികയും, പല മെംബർമാരും അതിനെ സംബന്ധിച്ചു് അഭിപ്രായം പുറപ്പെടുവിക്കയും ചെയ്തിട്ടുണ്ടു്. ഈ സംഗതികളെ അശേഷം അവഗണിച്ചാണു് സെലക്ടുകമ്മിറ്റി ഷെഡ്യൂൾ തയ്യാറാക്കിയതു്. ഷെഡ്യൂളിൽ തന്നെ രണ്ടോ മൂന്നോ സർട്ടിഫിക്കറ്റുകൾ മാത്രം ചേർക്കുകയും ശേഷമുള്ളവ സ്വീകാരയോഗ്യങ്ങളല്ലെന്നു പറഞ്ഞു തള്ളുകയുംചെയ്തു. സ്വീകാരയോഗ്യങ്ങല്ലെന്നു തള്ളിയവയെ സ്വീകരിക്കാമോ എന്നുള്ളതിനെപ്പറ്റി ഒരാലോചനപോലും അവർ ചെയ്തില്ല. ഇങ്ങനെ പോകുകയാണെങ്കിൽ മറ്റു ചികിത്സാരീതി നടത്തിക്കൊണ്ടിരിക്കുന്നവരുടെ സങ്കടം മാത്രമല്ല ഇംഗ്ലീഷ് ചികിത്സ നടത്തിക്കൊണ്ടിരിക്കുന്നവരുടെയിടയിൽ തന്നെ പലവിധത്തിലുള്ള സങ്കടങ്ങൾക്കും കാരണമായ ഒരു ബില്ലാണിതെന്നു കാണാം. ഇതിനെപ്പറ്റിയെല്ലാം ആലോചിച്ചു് ഈ ബില്ല് എത്രത്തോളം പ്രയോജനപ്രദമാക്കാൻ കഴിയുമോ അത്രത്തോളം പ്രയോജനകരമാക്കത്തക്കനിലയിൽ സ്വീകരിക്കുന്നതിനു കുറെ സമയം വേണമെന്നു് ആവശ്യപ്പെടുന്നതു കേവലം ന്യായമാണു്. ഇതിനെ ഈ ഹൌസ് സമ്മതിക്കുമെന്നാണു് എന്റെ വിശ്വാസം.

MR. S. KRISHNA IYER (*Nominated*): The only matter before the House seems to be whether we want the recognition of allopathic practice. The Bill is intended for protection against allopathic quacks. It is said that there are quacks in every branch of the medical profession. Is that a reason why or we should not have a legislation to prevent the danger of one set of quacks dealing with the life of people.

LIBRARY ARCHIVES Kerala Legislative Assembly

[Mr. S. Krishna Iyer.]

I believe on further thought it will be the general opinion of the House that it is impracticable to govern all the different systems of medical practices obtaining in Travancore. The standards are different. We cannot regulate Homeopathic system, we cannot regulate the practice of Unani, we cannot regulate the practice of Chintamani. The main question therefore ——

MR. PADIYARA JOSEPH KUNJU: ആയുർവേദം പ്രാക്ടീസു ചെയ്യുന്നവരെ എന്തുകൊണ്ടാണ് റഗുലേറ്റു ചെയ്യാൻ പാടില്ലാത്തതു് എന്നു പറയുവാൻ ദയവുണ്ടാകുമോ?

MR. S. KRISHNA IYER: I said that to a certain extent it may be possible to regulate the Ayurvedic system of practice. But that is only to a very limited extent. As regards other systems it is practically impossible to regulate practice amongst them. Under these circumstances, the only question is, do we want the regulation of the practice of allopathy or do we not. That is the only question before the House. If this Bill is held up, that means that we shall not be able to control any set of quacks.

MR. THARIATHU KUNJITHOMMEN: ആയുർവേദ വൈദ്യക്രമത്തിൽ പരീക്ഷാവിജയികളായവരുടെ സംഖ്യ നമ്മുടെ രാജ്യത്തു വളരെ കുറവല്ലേ?

MR. S. KRISHNA IYER: ഇതിലേയ്ക്ക് ഒരു താരതമ്യേന വേണം സമാധാനം പറയുവാൻ. മറ്റു രാജ്യങ്ങളെ അപേക്ഷിച്ച് തിരുവിതാംകൂറിൽ ആയുർവേദ പരീക്ഷാവിജയികൾ കൂടുതലാണെന്നാണ് എന്റെ അറിവ്.

MR. THARIATHU KUNJITHOMMEN: പരീക്ഷാവിജയികളായ ആയുർവേദ വൈദ്യന്മാർ കുറവാണെന്നാണു ഞാൻ പറഞ്ഞതു്.

MR. N NARAYANA KURUP (*Ambalapuzha* cum *Shertalla*): The object of the Bill is very clear from the preamble. It says that the Government wants to check quack medical practitioners from using their little knowledge to the danger of the public. If that is the object of the Bill, I do not see any reason why the quacks of other systems should not be checked, that is those practising in Ayurvedic system, the Homeopathic system or the Chintamani system. If the Government, by this legislation, want to check the quacks in a particular system or of particular qualification, I mean the allopathic, I fail to see why the quacks in all the other systems of medicine should not be checked. They are exercising their little knowledge to the great danger of the citizens of Travancore. If this Bill is partial to the allopathic system then the quacks in other systems of medicine will continue their havoc. Further, it will appear that our Government do not recognise homeopathic and other systems

LIBRARY ARCHIVES Kerala Legislative Assembly

of medicine and the people will slowly be failing in their faith in other systems of treatment. The Legal Remembrancer has been telling the House, that the amendments to include other systems of medicine in this Bill cannot be allowed on the technical objection that the present Select Committee did not consider the question of including other systems of medical practitioners when this Bill was under consideration. If it is so it is our desire that this very same Bill should be recommitted to the Select Committee to consider whether other systems should also be included in the present Bill. The Legal Remembrancer, was saying that another Bill may probably be introduced to regulate the homeopathic, ayurvedic and other systems of medical practice. My submission is that it is a waste of time of this honourable House. We can include all those things even now when a medical Registration Bill is under consideration. It is not a novel thing to our country alone. The Indore State, the Baroda State and the United Provinces have all included all these systems of medicine in one medical Bill. Therefore my suggestion is that in order to include all the systems of medical practice in our country this bill must be postponed or the Legal Remembrancer may withdraw his technical objection in allowing our amendments to be discussed in the House.

MR. T. C. KESAVA PILLAI: May I know whether the member will be satisfied if the heading of the Bill is changed?

MR. N. NARAYANA KURUP: Even then we want another Medical Registration Bill for Ayurveda, Homeopathy and Sydhakalpa which means two or three Medical Registration Bills for our State. My friend Mr. Kunjithommen was remarking that Ayurvedic practitioners are very few in every taluk. My fear is that my friend is not opening his eyes wide enough to see the number of Ayurvedic physicians. In Alleppey itself, a part of Ambalapuzha taluk, my constituency, I can assure Mr. Kunjithommen that there are about 30 Ayurvedic Medical practitioners. Taking other parts of Ambalapuzha taluk, I can assure Mr. Kunjithommen that there are about 40 Ayurvedic practitioners in all the pakuthies taken together.

(Mr. Thariathu Kunjithommen stood up to speak)

PRESIDENT: The honourable member must not interrupt the other honourable member who is in possession of the House. It is open to the honourable member, as a matter of courtesy, to take his seat. But if he does not do so, the honourable member cannot persist in doing so.

MR. N. NARAYANA KURUP: The number of qualified medical practitioner is not the creterion. The Bill is not intended to protect the qualified allopathic medical practitioners. It will appear as though this Bill is intended for the protection of only allopathic medical practitioners. My idea is that it is intended to protect the poor citizens of Travancore from being killed by quacks, either allopathic or homeopathic or ayurvedic. Therefore what I wish to bring to the notice of the House is that there are quacks in all the systems of medical practice throughout Travancore and they are a menace to the public life. Hence it is

LIBRARY ARCHIVES Kerala Legislative Assembly

[Mr. N. Narayana Kurup.]

essential that the Bill should be so comprehensive and complete as to include the medical practitioners of all systems of medical treatment in our State. With these observations, I support the motion.

VAIDYASASTRAKUSALA DR. (MRS.) M. PONNEN LUKOSE: Sir I would like to know from the Legal Remembrancer whether the passing of the Medical Registration Bill will prevent practitioners of other systems of medicine practising their respective systems.

MR. PUTHUPALLY S. KRISHNA PILLAI: No, Sir. It purports only to deal with allopathy. It does not deal with any other system, so that any person may practise any system of medicine other than the allopathic system. As a matter of fact, it does not prevent anybody from practising that.

VAIDYASASTRAKUSALA DR. (MRS.) M. PONNEN LUKOSE: The honourable members who have opposed the passing of the Travancore Medical Registration Bill, I am afraid, have mistaken the object of the Bill. This Bill is intended to control persons practising the allopathic system of medicine. We have heard that there are quacks practising allopathic and other systems of medicine and it is to prevent the allopathic quacks doing harm to the public that we want this Bill to be passed. I think the quacks who practise allopathic system are more dangerous to the public than quacks who practise other systems. I know as a matter of fact, that there are men who have had no proper training in allopathic system treating patients with injections doing operations and thereby doing great ham to the public. All the honourable members who spoke have realised the necessity of protecting the public. It is for this very purpose that we want this Bill to be passed. Persons practising other systems of medicine are at liberty to practise those systems provided they do not trespass into allopathic treatment. Therefore I cannot see why there should be any objection to the taking up of this Bill for consideration now.

MR. KAINIKKARA M. PADMANABHA PILLAI: Sir, here neither the mover of the motion nor any of the members who supported the mover does deny the necessity for a Bill to check or to bring under control the allopathic medical system. But, at the same time we are not prepared to admit that the necessity is any way less in the case of the practitioners of other sections. Of course it might be true to say that in some respects allopathic system would when handled by quacks, be more dangerous than the ayurvedic or homeopathic systems. At the same time, if you remember, that the greater number, of patients really go to the ayurvedic and homeopathic Doctors, especially ayurvedic physicians, though the danger may not be so great in quality, but is greater in quantity the necessity for in-corporating them becomes obvious. The number of patients who have to suffer at the hands of the ayurvedic quacks are certainly much greater than the number of men who have to suffer at the hands of the allopathic quacks. Another factor is that because there are well established medical hospitals run on allopathic lines, it is very seldom that a patient will fall into the hands of an allopathic quack. On the

LIBRARY ARCHIVES Kerala Legislative Assembly

contrary, because there is no hospital where the ayurvedic and other systems are practised, there is a greater possibility of patients falling into the the hands of the ill-educated ayurvedic physicians. That is why we cannot subscribe to the idea of the necessity of a Medical Registration Bill being passed without taking into consideration the other systems. Now, we are placed in a position where we have to oppose this bill exactly because the provisions of this Bill do not satisfy the full demand that we have been making from the moment of the introduction of this Bill. When the Bill was introduced in 1110 the non-official members insisted on the necessity of bringing into the ambit of the Bill the ayurvedic physicians. The Legal Remembrancer at that time told specifically that the Select Committee will have the power to go into the question. Any how the Select Committee has gone into the Bill and amendments have now become out of order. We find no other possibility except to throw out the Bill now. That is the position where we stand now. I can only make one suggestion. The Bill is called Medical Registration Bill. It would appear that this Bill is exhaustive in its application. On the contrary, when we enter into the objects and reasons, we find that it is meant exclusively for the allopathic Doctors. Therefore the title of the Bill is misleading and I must say by the title, the ayurvedic physicians are certainly placed at an inferior status which we cannot accept. We do recognise a difficulty in passing a Bill for the ayurvedic physicians. We do recognise the difficulty in passing a Bill to comprehend all these branches. But. at the same time we do emphasise the necessity for bringing under control the Ayurvedic and other systems of treatment. Therefore, to me the practical solution would be either to bring a comprehensive Bill which would include all these different medical branches or to give us a Bill exclusively meant for allopathic practitioners and permit us to bring at once another bill to Bring under control the Ayurvedic and other medical systems. (*Hear, hear*). One of these things will have to be done; either this Bill have to be postponed and a comprehensive bill have to be introduced or this Bill, from the title of course, must become a Bill for the allopathic practitioners and the Legal Remembrancer must assure us that a Bill would be brought in without delay including other practitioners. This had been first introduced in 1107 then again in 1110 and it has come now to the third Assembly. If we now throw it out it will come into the next Assembly and hence we have begun to realise the necessity of passing it. We are therefore sorry to throw out this Bill. But if it is called The Medical Registration Bill and if it is to include the other practtioners in this country who are probably doing greater and wide service, we have to accept this amendment.

MR. K. G. KUNJUKRISHNA PILLAI (*Neyyattinkara* cum *Trivandrum*): I am very much heartened by Mr. Padmanabha Pillai in my attitude to oppose the motion. Every argument I wanted to advance was put forward by the Honourable member. There does not seem to be any opposition to the carrying out of this Bill as such. What I understand is that the opposition to this Bill is a matter of prejudice.

LIBRARY ARCHIVES Kerala Legislative Assembly

[Mr. K. G. Kunjukrishna Pillai.]

That the provisions are not wide enough is what does not appeal to me. If the object of this Bill is good, if it will control fifty quacks the fact that it will not control another fifty quacks is certainly no argument to throw out this Bill and allow all the hundred quacks to practise in this country. That seems to me to be the gist of the argument. No body opposed the objects of the Bill. Every body wants control of the Allopathic quacks and I understand, very clearly now, that the other quacks must also be controlled. The motion before the House, if I understand it correctly, is that we may go to the next business of the Assembly which means that we must entirely dispose of this item. There is another method, namely, to ask for a reconsideration or recommittal of the Bill. This latter course would not have had the effect of throwing out the Bill completely, but it would have modified the Bill to the extent desired by the supporters of this motion. In any case the object of the Bill is correct. Much time and thought have been spent upon that matter. Because other people have not been included in the Bill, it does not logically or from a common sense point of view follow that we must throw out the Bill. I do not think there is any difficulty in bringing another Bill including the Ayurvedic and Homeopathic Doctors. Their conditions may not be the same as to enable co-registration with the Allopathic system. The allopathic system is an entirely different system. The control you may want to exercise on the Allopathic system may not be the same as that you want to exercise in the case of other systems. My submission is therefore that this Bill be fostered and carried and let another Bill be considered on its own merits if necessary to control other systems. This may be the first step. I do not know whether the Legal Remembrancer would object to this course. So far as this Bill is considered, my submission, therefore, to the House is that it is certainly not right to urge the postponment of this Bill on the ground that this Bill is not broad or wide enough to include other people. Therefore, I invite the members of this House to think the matter over again and support this Bill and let us all unite to sponsor another fresh Bill to bring under control the Homeopathic and other systems. Therefore, I am sorry I have to oppose this motion.

VAIDYASASTRAKUSALA DR. (MRS.) M. PONNEN LUKOSE: May I ask the Honourable member whether, in his opinion, a practitioner of the Ayurvedic system or Homeopathic system is competent to give a certificate as required by law according to clause 4 (i) of the Medical Registration Bill?

MR. K. G. KUNJUKRISHNA PILLAI: I do not personally think that any such person is competent to give a certificate.

VAIDYASASTRAKUSALA DR. (MRS.) M. PONNEN LUKOSE: May I know the educational qualifications in that system of medicine, whether medical jurisprudence forms part of the study of the system?

MR. K. G. KUNJUKRISHNA PILLAI: I hardly understand the question. My impression is that the learned lady is more competent to give the answer than I am.

LIBRARY ARCHIVES Kerala Legislative Assembly

PRESIDENT: As I find the discussion is practically concluded I think it is my duty to indicate certain aspects of the matter for the consideration of the House.

Let us first of all consider the fundamentals of the situation. As has been pointed out by Mr. Kainikara Padmanabha Pillai, there does not seem to be much opposition to the ideas contained in this Bill excepting in so far as that opposition has taken two comparatively unimportant forms.

The first arises out of the title and the ostensible scope or ambit of the Bill. There is some kind of superiority or exclusiveness attributable to the Allopathic system which is not consistent, in the minds of some honourable Members, with the dignity and the efficacy of other systems of medicines. That aspect of the matter can be dealt with very easily, because, I think it is not beyond the powers of the legal ingenuity, with the co-operation of the honourable Members of this House, so to modify the wording of this Bill as to make it clear from the first line to the last line, that this Bill is solely intended to deal with the Allopathic system and the regulation of the practitioners of that system.

The next question is the position, the dignity and the treatment accorded to the practitioners of other systems. To emphasise this is not to solve the question. Let me furnish an example. Let us take Homeopathy, for instance. With regard to the details of this science, unlike some members, who, in addition to their legislative competence, seem to be also extremely well qualified to give medical disqusitions, I am unable to offer any opinion as to the root ideals, the practices, the inhibitions and the dangers. But I do happen to know, that in India there are certain Colleges of Homeopathy. I am not aware if they are well organised Colleges of Homeopathy satisfying the same tests as other Colleges which have sprung up in regard to the Allopathic and, up to a point, in regard to the Ayurvedic systems. In so far, therefore, any Bill that seeks to regulate the Homeopathic system, must bring into existence a Board of Examiners, of censors, or of supervisors who can see to it that a practitioner is aware of his responsibilities and is well equipped. The honourable Members of this House will have to consider whether it would be practical politics to devise a system of checking the Homeopathic practitioners as to make it possible to insist on a minimum Homeopathic qualification and to arrange for an adequate testing of those qualifications. If this honourable House comes to the conclusion that for the time being the harm done by the Homeopathic inept is probably less than the trouble involved in trying to bring into existence such a Board of Control, probably this House may come to the conclusion that the Homeopathic bill need not be passed at once. Let us take the Sidha Vaidya system. Speaking as a man equally ignorant or almost equally ignorant and therefore nervous to speak about that system. I only know this, that that system depends for its efficacy upon very careful and thorough refinement of very powerful drugs, metallic and otherwise, and to the extent to which this process in properly

LIBRARY ARCHIVES Kerala Legislative Assembly

[President:]

carried out to that extent would the medicament be powerful and potent and nevertheless innocucus. That seems to be the fundamental ideal of that system. The question is whether there are men specially capable within Travancore able to discuss the fitness or the qualification of the practitioners. It may be possible for the purpose of regulating the Sidha Vaidya system to invoke the assistance of fellow practitioners in a neighbouring province where it is more in vogue and where there are more practitioners and probably very high class practitioners. It may be that the honourable House may come to the conclusion that with the aid of those men as a board of general supervisors or inspectors that checking or licensing may go on in respect of the Sidha Vaidhya system.

So far as the Ayurveda system is concerned, I think the task is easy because on the whole there has been a certain amount of organisation already attempted. The honourable member Mr. Sivathanu Pillai was using an illustration which brought to my mind what happened in England. Perhaps the honourable member is not aware that one of the very first professional organisation, licensed in England was that of the barber surgeon or as he was originally termed "chirugeon". It was the barber who was the surgeon in medieval England and it was the barber who started, the modern surgery and it was through the barber that the modern surgeon came to his own. Therefore, there is no use of deriding the barber. It is only when the surgeon tries to become the barber or the barber tries to become the surgeon without apprenticeship that there may be trouble. My point is this. If the present Bill, suitably modified is allowed to go through, a bill for the purpose of Ayurveda may be quite easy and may be introduced practically immediately. It would be possible because there will be certain amount of talent already available. But the problem even then is not easy. There are certain hereditary Ayurvedic Physicians who have not passed any examinations and who do not go through the ordinary courses. But I do happen to know that there are some of them whose families have for centuries been in possession of certain drugs, medicaments and methods which are found to be efficacious and in which people repose confidence. Now it will be very difficult to ask the question of this—have you passed such and such an examination? What were your marks in medical jurisprudence? Anyhow the people who have faith in such physicians will go to them and take medicine and we shall be no wiser. Even in the England of today the Medical Council came to the conclusion that one Mr. Barker, now a Knight, should not be licensed for practising what was called "manipulative surgery". The Council came to the conclusion that it was absolutely unorthodox and that he ought to be struck of the rolls. But Mr. Barker grew more and more popular with the result that manipulative surgery is now recognised and Mr. Barker was knighted some years ago. I am not saying that the man who is not qualified should be allowed to practise: but in the conditions and according to the history and traditions of the country

LIBRARY ARCHIVES Kerala Legislative Assembly

there are particular difficulties in regard to certain branches of medicine. As an example I may say there was one great and illustrious physician Hakim Ajmal Khan, the descendant of the Mughal Emperor's physicians. For generations that family has been one of the most celebrated in northern India in regard to medicine. If in regard to Hakim Ajmal Khan it has been suggested that he should undergo an examination, the idea may have been scouted. It may be that there are similar men here, similar vaidyans, who might be called in even though they may not have certain technical qualifications. How are we going to regulate all that by our Bill? That is a matter that has to be carefully gone into. The Allopathic system depends on certain degrees, on certain recognised tests and on certain minimum qualifications and when people without those tests and qualifications try and put needles for instance into other people's bodies we may take action. This Bill is for the purpose of checking that tendency and that possiblity. It is possible, I believe it may not be very difficult in the conditions of Travancore where the Ayurveda system is very widely prevalent, to bring in a bill in regard to Ayurveda.

Mr. Sivathanu Pillai was very resentful in regard to the omission of Sidha Vaidya system. In this connection, if he is able to convince the House that there is a body of persons who will be able to regulate the minimum qualifications and the proficiency of Sidha Vaidya practitioners, by all means we may go ahead with that system. But I do not think it will be difficult to formulate and present to this House another Bill relating to those other branches of medicine and of surgery and I have no doubt that the spokesman of Government would be able to give the assurance that the best methods of doing so will be adopted. And it appears to me that it will be a pity that this Bill and its further progress should be hampered because of those other matters. At the same time let me say that it is not Government's intention to decry the merits of other systems or to shut our eyes to another aspect of the matter, namely, that in the whole of India the number of people who can be and are effectively served by the Allopathic systems of medicine are very very small in comparison with the number of persons who are served by the Allopathic system.

MR. PUTHUPALLI S. KRISHNA PILLAI: Sir, I oppose the motion on various grounds and I may be permitted to controvert some of the observations made by the honourable members who spoke in support of the motion. The leader of the National Congress Party said.....

PRESIDENT: In the first place would the honourable member be prepared to tell the House whether he believes he can formulate other bills within a certain limit of time in regard to other branches of medicine?

MR. PUTHUPALLI S. KRISHNA PILLAI: Before I answer that point definitely I have to make one or two observations. The Honourable member Mr. Kainikara Padmanabha Pillai said that his memory dating as it does so far back as seven years appears to be clearer than what I have myself learned and brushed up by reference to the reports of the

LIBRARY ARCHIVES Kerala Legislative Assembly

[Mr. Puthupalli S. Krishna Pillai.]

proceedings of this Assembly. I make the statement that when this Bill was referred to the Select Committee, the Law Member who was in charge of the Bill said that he was not prepared to give freedom to the Select Committee. He said that matters relating to the control of the Homeopathic system, the Ayurvedic system and the Sidha Vaidya system, would be considered *separately*. The motion was made in the House, it was adopted by the House, and the Bill was referred to a Select Committee. I make this statement because it did not appear to me that the honourable member Mr. Kainikara Padmanabha Pillai was justified in making the statement that he was sure that I was not correct.

MR. KAINIKARA M. PADMANABHA PILLAI: A word of personal explanation. I made no comparison between my memory and the honourable member's knowledge.

MR. PUTHUPALLI S. KRISHNA PILLAI: I have only to restate my position.

PRESIDENT: Apparently it is a conflict between one Member's memory and the recorded statement in the proceedings of this House. It may be that all that takes place in this House is not recorded.

MR. PUTHUPALLI S. KRISHNA PILLAI: This is what the Law Member said—

> "I may now reply to the debate. I know that there is a feeling in this House that provision ought to be made for the control of the Ayurvedic Medical practitioners. I quite appreciate that. But I fear that this Bill cannot help in the matter."

The reasons are also given———

> "The standards that are proposed in this Bill may not be quite applicable to the Ayurvedic Doctors. The matter may however be considered *separately*."

It was with reference to these that I made this statement.

The next point that I would place for the consideration of this House is that the motion before the House is not a motion for recommital but a motion to pass on to the next item in the order of business. What is the result of that? The result will be that if that motion is adopted, it will be considered that the business now before the House has been disposed of and we can have nothing more about this Bill afterwards. The honourable members of this House cannot therefore expect that at any time this Bill will come up in its present form or in any altered form. If on the other hand the matter had been referred back to the Select Committee the result would have been different. But the present motion means that the Bill goes out of this House and this House may not get any opportunity of discussing and legislating on this matter. Honourable members would be pleased to take serious notice of the result arising from the adoption of this motion. Honourable members seem to be under a wrong impression that Government are in favour of one set of quacks and that they are against another set of quacks. I may inform the House that, in legislating on such matters, it is the policy of the Government to deal with such things one by one;

LIBRARY ARCHIVES Kerala Legislative Assembly

and now, in the first instance, they propose to deal with quacks practising the Allopathic system of medicine. That does not mean that Government have declared that they will never deal with the quacks practicing the other systems of medicine. In fact, it was very clearly explained by Government that immediate necessity for preventing quacks has arisen only in the case of Allopathy and that in the case of quacks practicing other systems of medicine, there was no such imminent necessity.

Sir, it will certainly be a curious sort of mentality if honourable members are going to argue that, if homeopathic quacks or ayurvedic quacks were to be allowed to practice, they would see that allopathic quacks are also allowed to practice. The supporters of the ayurvedic or the homeopathic system seem to be jealous of the allopathic practitioners; otherwise, I cannot understand or explain their attitude of mind. As the mover of the Bill, I have stated that, in legislating on this matter, I shall first deal with allopathic quacks.

Sir, there appears to be some little misunderstanding about the purport of the Bill. It provides for the registration of medical practitioners holding recognised certificates, diplomas or degrees. Certainly this does not mean that the status and position of allopathic practitioners are sought to be improved, to the prejudice of ayurvedic or homeopathic practitioners. I can assure the House that there is absolutely no such idea behind this Bill.

Enough has been said here, Sir, in justification of the position taken up by the Government in dealing with the allopathic quacks alone in the first instance. No, doubt, there are ever so many other quacks yet to be eradicated. But, on the account, it should not be argued that, unless all quacks are eradicated at one stroke, none should be eradicated. That is not an argument which the representatives of the people will be justified in advancing. If I seek to introduce a Bill dealing with the extermination of mosquitoes, why do you argue that that shall not be done unless all other insects, leaches, caterpillars, lice, bugs, etc., are also eradicated at the same time? The argument now advanced against the present measure is like that. That was why I took so much time to explain the position of the Government.

Once again, Sir, I may assure the House that Government are certainly not in favour of any one set of quacks, ayurveda or homeopathy; they are dead against quacks of every kind; only, just now, they propose to deal only with quacks practising allopathy; and, one after another they will deal with the other quacks too. Gevernment deal with things one after another, and not all together; that is how we are pregressing. That was how this Bill was introduced.

Sir, this Bill was introduced in 1934 more than 4 years ago. It was pending in this House for nearly two years: and in the Select Committee also it was pending for several months. The Select Committee repeatedly discussed the principle of the Bill, and decided to consider the Bill clause by clause.

LIBRARY ARCHIVES Kerala Legislative Assembly

MR. KOTTALIL P. ABRAHAM : Is the Hon. Member convinced that similar Bills are necessary for the control of other quacks ?

MR. PUTHUPALLY S. KRISHHA PILLAI : I havd already said, Sir, that Government are dead against quacks practicing ayurveda, homeopathy or the Sidha system, or for that matter any other system of medicine.

PRESIDENT : Not only medical quacks ; Government are against all sorts of quacks (*Laughter.*)

MR. PUTHUPALLY S. KRISHNA PILLAI : Yes, Sir. They are deed againstquacks of all kinds, and are prepared to take steps for their complete eradication. But, for that, it would not be enough if one Bill is introduced saying that all qnacks should be severely dealt with and punished. Each set of quacks has to be dealt with in a different way and at the proper time. Now, here are the allopathic quacks, the most important, the most dangerous of all medical quacks ; they go about with their lancets' needles, stethoscopes and various other weapons. No argument is needed to justify the step the Government have taken in attempting to bring them under control. In country parts, to my knowledge, the e are any number of these quacks practising allopathy curious cases of mal-treatment by these allopathic quacks have come to my own knowledge in criminal cases. In one case, actually, tailor's needle was used to suture a wound inflicted. The question actually arose in the criminal case whether it was the Vaidyan who rested the complainant, or the accused who inflieted the wound that was more responsible for the injury found on the complainant. I am only giving just one example ; Hon. members are fully aware of the grave danger that is apprehended from this class of people. I take it that it will be agreed that such danger is greater so far as the allopathic quacks ore concerned than quacks practising other systems of medicine. As I submitted, Government deal with such matters one after another in the order of importance and gravity.

Now, Sir, if after 5 years, after pending so much of public money, after spending so much of the valuable time of the honourable members of this House, this House were to stay that some quacks have been left out and that for that reason this Bill should be thrown out. I submit it would be a great injustice done to the framer of this Bill and to the member in charge of it, and a positive disservice to the entire public. As I said, Government are convinced of the urgent necessity for saving the country from the nefarious practices of these quacks. Certainly, other quacks will also engage the attention of the Government in due course. They have made up their minds about that ; only they have not yet been able to decide how it ought to be done.

Sir, the leader of the National Congress party just now said that if the Legal Remembrancer would give an under-taking to bring forward *at once* another bill for other systems of medicine, the members of his party would oppose the present motion for postponing the consideration of the Bill, and that, if not, they would all support the motion. Sir, I am really anxious to know what the leader of the National Congress party

LIBRARY ARCHIVES Kerala Legislative Assembly

meant by the expression "at once." I would certainly have given the undertaking he asks for had he not used those two words which really make it difficult for me to give any such undertaking. If all that is wanted is that the other quacks also should be dealt with without delay, I am quite ready to give the undertaking to the House. It would be ruinous policy for the House to throw out this Bill merely because I am not able to assure them that I shall bring forward at once the other Bill that they want that depends on the time at the disposal of the Government. I submit, Sir, that this Bill is not intended for the benefit of any particular class of persons; it is intended for the benefit of the common weal. We shall certainly deal with all sorts of quacks one after another; Government shall lose no time in doing that.

MR T.C. KESAVA PILLAI: Is the hon'ble member agreeable to make the necessary verbal changes in the Preamble and the Title of the Bill with a view to indicate clearly that this Bill relates only to allopathic quacks?

MR. PUTHUPALLI S. KRISHNA PILLAI: I shall do that to the extent to which it will not have the effect of widening the scope of the present Bill. Sir, I am bound by the Rules of this House; the Bill the principle of which has been accepted by the House, cannot now be enlarged in its scope by any mere amendment. That is all my point. I am agreeable to the member's suggestion.

MR. P. S. MAHOMED: ഗവണ്മെൻറ് അംഗീകരിക്കപ്പെട്ടവരും, ഗവണ്മെൻറുദ്യോഗത്തിലിരിക്കുന്നവരും ആയ ആയുർവേദ വൈദ്യന്മാർ കൊടുക്കുന്ന സർട്ടിഫിക്കറുകൾ ചില സംഗതികളിൽ അംഗീകരിക്കാറില്ലേ?

MR. PUTHUPALLI S. KRISHNA PILLAI: Such certificats are being acted upon by Courts for releasing judgement-debtors, for instance; in such cases great latitude is generally being shown. But they are never acted upon in cases where the Statute specifically provides for a medical certificate. For instace, no Vydian has so far dared to issue a certificate, under the Cr. P. C., as to the cause of death of a person or the cause of injuries on a person.

MR. P. S MAHOMED: ഒരാളിനു സുഖമില്ലെന്നുള്ളതിന് ഒരു സർട്ടിഫിക്കറു് ഹാജരാക്കേണ്ടിവരുമ്പോൾ ആയുർവേദ വൈദ്യന്മാരുടെ സർട്ടിഫിക്കറുകൾ ഉപയോഗപ്പെടുത്തുന്നില്ലേ?

MR. PUTHUPALLI S. KRISHNA PILLAI: All that is said in this Bill is that, where any law, rule or byelaw, requires the production of a medical certificate, such certificate shall be issued by a registered medical practitioner. Is it the opinion of any honourable member here that certificates are now being issued by the practitioners of the ayurveda or the sidha system for instance, in cases where any statute provides for a medical certificate as *prima facie* evidence or proof of

LIBRARY ARCHIVES Kerala Legislative Assembly

[Mr. Puthupalli S. Krishna Pillai].

the facts contained therein? Is it the member's view that a Sidha Vydian's certificate is now being accepted and acted upon in such cases? For instance, in the case of a certificate issued by a chemical examiner, the contents of the certificate are accepted as correct even without the examination of the Chemical Examiner. Will it be possible for any judge to rely in the same manner on a certificate issued by a Sidha Vaidyan? Certainly not. I therefore request the House not to throw out the present Bill merely because it does not deal with certain sets of people, or because I am not able to give an undertaking that another Bill, dealing with those not dealt with here, shall be introduced *at once*.

MR. P. SIVARAMA PILLAI (*Menachil* cum *Todupuzha*): As one who has taken part in the deliberations of the Select Committee on this Bill, although I am not permitted to mention here what took place there, I may assure the House that some of us did raise the question of including Ayurveda and other systems of medicine ....

PRESIDENT: The Honourable Member is doing exactly what he said he was not permitted to do.

MR. P. SIVARAMA PILLAI: Sir, the position of the National Congress party has been made sufficiently clear by the leader of the National Congress party. The Legal Rememberancer has been harping on the expression "*at once*" used by the leader of the National Congress party. I submit, that those two words imply only, reasonable number of days or months, in a matter of this kind. I may perhaps add that, if the present motion is not carried, it would be quite open to the members of the National Congress party to bring forward another comprehensive bill even without seeking the aid of the Legal Remembrancer. For that I think we need not wait upon the Legal Remembrancer. "At once" only means "within reasonable time".

PRESIDENT: I take it, Mr. Legal Remembrancer, that you do not seek to draw any special distinction between "reasonable time" and "at once"; your idea is that you will be prepared to sponsor a bill within reasonable time.

MR. PUTHUPALLI S. KRISHNA PILLAI: Yes, Sir.

PRESIDENT: If that is so, there may not be any further controversy on the matter as to whether it should be one Bill or more than one Bill.

MR. PUTHUPALLI S. KRISHNA PILLAI: The Bombay Legislature has dealt with the Indian systems of medicine in one Bill; and there is one clause in it relating to homoeopathy.

PRESIDENT: That clause does not go very far.

MR. PUTHUPALLI S. KRISHNA PILLAI: So far as we are concerned, the best course would be to deal with ayurveda and homoeopathy in one Bill; if they are split up into two Bills, they would both be very small.

The motion for postponement of the Bill was put to vote and carried.

MR. S. NARAYANA PILLAI; I demand a poll.

LIBRARY ARCHIVES Kerala Legislative Assembly

A poll was taken and the House divided as follows:—

AYES—35.

1 Messrs. Kainikkara M. Padmanabha Pillai
2 ,, K. Kunju Panicker
3 ,, R. Sivaraman Nair
4 ,, P. C. Adichan
5 ,, K. Dominic Joseph
6 ,, N. Kesava Panicker
7 Srimati T. Narayani Amma
8 Mr. K. G. Govindan
9 ,, N. R. Krishnan
10 ,, Narayanaperumal Nadar
11 ,, N. Ramakrishna Pillai
12 ,, M. Sivathanu Pillai
13 ,, K. R. Narayanan
14 ,, T. T. Kesavan Sastri
15 ,, A. K. Kumaran Vydian
16 ,, S. Narayana Pillai
17 ,, R. Narayanan Nambuthiri
18 Sahib Bahadur P. S. Muhomed
19 Messrs. Puliyoor T. P. Velayudhan Pillai
20 ,, M. L. Janardanan Pillai
21 ,, P. Sivarama Pillai
22 ,, Padiyara Joseph Kunju
23 ,, T. C. Kesava Pillai
24 Srimati Devaki Antharjanam
25 Mr. Meenathiri N. Kesava Panicker
26 ,, K C. Karunakaran
27 ,, D. Francis
28 ,, N. Narayana Kurup
29 ,, J. E. A. Pereira
30 ,, C. Jebamony Nadar
31 ,, Thamarapallil Kochu Tommen
32 ,, N. John Joseph
33 ,, P. Narayana Pillai
34 ,, E. E. Pandarathil
35 ,, G. Velu Pillai

NOES—29

1 Mr. Kottalil P. Abraham
2 Sahib Bahadur V. Chandamiah
3 Mr. C. V. Chandrasekharan
4 ,, S. Chattanatha Karayalar
5 ,, M. L. D' Cruz
6 Dr. M. K. Gopala Pillai
7 Mr. M. Govinda Pillai
8 ,, S. Govinda Pillai
9 ,, Janardhanan Nair
10 ,, N. V. Joseph
11 ,, Joseph Vithayathil
12 ,, M. G. Kesava Pillai
13 ,, S. Krishna Iyer
14 ,, Puthupalli S. Krishna Pillai
15 ,, Thariathu Kunjithomman
16 Mr. K. G. Kunjukrishna Pillai
17 ,, Varkala K. Madhavan
18 Sahib Bahadur M. K. Mackar Pillai
19 Mr. P. V. Mathai Chemparathy
20 ,, M. K. Nilakanta Aiyar
21 ,, M. P. Parameswaran Pillai
22 Vaidyasastrakusala Dr. Mrs. M. Poonen Lukose
23 Mr. M. Ramachandra Rao
24 Dr. G. Raman Pillai
25 Mr. M. P. Raman Pillai
26 ,, M. Ramiah Pillai
27 ,, G. N. Tampi
28 ,, J. W. Tolson
29 ,, E. P. Varghese

NEUTRALS—Nil.

The motion was carried; and the bill was postponed.

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